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THE POINT OF VIEW TOWARD PRIMITIVE RACES.

By G. Stanley Hall, President of Clark University.

From the standpoint of evolution the differences between savage and civilized man are very slight indeed compared with those between the average aborigines and the remote anthropoid ancestors from which man sprang. Leading anthropologists like Franz Boas to-day regard the superiority of civilized over uncivilized man as far less than we have been wont to think it, and as perhaps offset by still greater disadvantages. The best primitive races have acute senses, retentive and even very capacious memories, splendid bodies, sometimes fit for an artist's model, great powers in enduring hunger, cold and fatigue; they often have a large fund of folklore, myth, and tradition; each individual understands more or less of the complex tribal customs, has more or less proficiency not only in the arts of war but a number of those of peace; and if unspoiled by contact with so-called higher races, are usually frank, good-natured, and many of them honest and virtuous. Indeed it would be possible to-day without any Rousseau-like idealization of savagery, to compose from the life of many tribes a curriculum of conduct, regimen and culture that would constitute a splendid environment for any boy at the gang age. Now a tribe, stirp or race of mankind is the most precious product of all the long travail of evolution, if only it is ascendant and not decadent, for then it always contains possibilities of historic development along new lines. It is hard to draw the larger lessons of history. Who in the days of the glory of Rome would have dreamed of a time when the Teutons, Gauls and Angles would have ruled Europe centuries after the last man who revered Jove, once father of gods and men, was dead? How different would have been the course of events had Rome exacted from her colonies such pro-

tracted taxation as the English have enforced for one hundred and fifty years in India or such partial enslavement as Belgium has enforced in the vast basin of the Congo! How fortunate, to turn to a more modern instance, that in 1840 the powers could not agree upon the terms of partitioning Japan!

In fact, from prehistoric times, man has been the great exterminator. Very long is the list of the animal species that he has swept off the face of the earth. Unique races of mankind too like the Boethuks and Tasmanians have been exterminated and left not even an Ossian to bemoan their fate. Every new advantage in the way of weapons or organization is too prone to be turned against those next lower along these lines of development. So primitive and so strong is this instinct that many believe that it accounts at least in part for the fact of the missing link, and that man has come now to seem so unique and pre-eminent because he has thrown down and destroyed the ladder up which he climbed through the long early stages of his development. Modern colonial policies tend by many motives to exploit inferior or subordinate races for their own benefit, often treating primitives and their lands as preserves to be administered for their own gain. What more unpardonable sin can aborigines commit than to be discovered living on territory containing valuable resources! The time has now, in our judgment, fully come when not merely philanthropy but science and even a broadly based economy should teach us that primitives have certain inalienable rights to life, liberty and the pursuit of happiness, and that ruthless interference with customs that have worked well for indigenous races should cease.

Our own country, that has so lately become a competitor in the struggle that culminated perhaps in the later nineties of the last century to parcel out among the leading nations all the remnants of the unappropriated territory of the world, ought to lead in this more humane and larger policy. Our record, alas, in dealing with the Indians and the Negroes is not, however, very reassuring. But we have made great progress since emancipation days and the Freedman's

Bureau and its carpet-baggers in our efforts to develop the Negro,—despite the innumerable modes of extortion and misrepresentation that private greed is still allowed to practice upon him in many parts of our land. We ought to have in Washington an African Bureau wherein should be presented in the form of exhibits and literature the memorials and the best things that the African has achieved in the past and is accomplishing in the present. We should strive to make representative colored men self-respecting, give them a just measure of pride in their race, and give their leaders motivation in studying its history not only in this country but in their fatherland, teach them, to understand the magnificent emotional endowments nature has given them that has kept their spirits more or less buoyant under infinite hardships, teach them to love their rich and unique folklore, to be proud of and to develop it,—in a word, to study and bring out the best that is in their blood, and to mitigate surely, if ever so slowly, the handicap of race prejudice, for these things alone can give the black man true freedom. As to the Indian, here, too, the situation is most unique. Few races have been more carefully studied and the Bureau of Ethnology has a wonderful record in the expense and talent that have been devoted to preserving the songs, traditions, religion, social and other customs of the red man. All this knowledge, however, has remained unutilized by the Indian Bureau, which deals with the red man in all practical matters. It is still trying to make a pinch-back white man instead of a noble Indian. Even at Hampton and Carlisle, the last thing taught the Indian and youths and maidens who are segregated, voluntarily or by constraint, from their people, is to know or respect the best things in their own history, culture or industries. We have not even had the wit to see that native basket-making, pottery, work with beads and skins, are germs of art, that these noblest of all the representatives of the Stone Age contain in themselves the promise and potency of development from within; and many are the Indian arts, either lost or decaying which have in them elements of unique culture value for the red man himself and

for us. Methods of development from within should everywhere take precedence over those of foisting an alien and often unwilling culture upon those who have languished under its influence because they were not ripe for it.

This is not ignoring the fact that primitives need and often want also the very best we can teach them; but they must conserve, cherish and develop all the best things *they* have. Educationally this country has in late years seen a great light: the Hull house has endeavored to conserve the household arts and home industries that immigrants knew, but tend to forget upon our shores. The Irish grandmother who weaves linen, the Hungarians who do fine and unique embroidery or make lace which their families had made for centuries, acquire self-respect when they do this to teach us and to make products that will sell; and they both love their own people and us better and are more respected by their own grandchildren if all they know and can do is not swept into oblivion when they land here. The same results are seen in the revival of the various national dances and the pageants, festivals and other customs and in the attempts to revive even the old Gallic language. Upon the same principle, and with the same beneficent results, are the efforts being made by Joumet in Uganda to educate the native Africans by the following method: In the lower grades for from four to six years, the children are taught little or nothing save their own tongue, folklore, customs, traditions, communal duties, etc. They are often very complex and very beneficent. The ideal is to first make them good Kaffirs, and not cheap pinch-back imitation white men. In the later grades for those who show aptitude to go on as a kind of secondary course, the English language, customs, and the rudiments of science are taught as a kind of higher dispensation for the few fit. It is perhaps too soon to pronounce a final judgment upon this particular experiment; but there can be no doubt of the fundamental soundness of the principles upon which it is based. Years ago Lindner tried the interesting experiment in the Punjab of founding schools of indigenous cul-

ture where the old Pundits, who had withdrawn in dignity and with dismay from English influences, were invited to tell to the rising generation the stories of their own classics and to revive and transmit a helpful interest in their own culture. His voluminous blue book report is one of the most interesting of all educational documents. Unfortunately, however, his method was a little too early and did not commend itself to the East India Company, so that its effects were largely obliterated. Even in Mr. Duncan's remarkable work with the Metacotla Indians, some of these ideals were embodied. I do not know of a single effort that has ever been made to acquaint the native Indian with the rich and fascinating contents, *e. g.*, of the reports of the Ethnological Bureau, wherein his own antiquities are preserved and revered by scholars of an alien race.

The same pedagogical method is applicable to missions, revolutionary as it may seem to some. The work of the Musée Guimet in Paris attempts to acquaint students who are to live in lands where Buddhism, Confucianism, Mohammedism, and other great religions prevail, with the deepest and best that is in these faiths, so that they may be both intelligent and sympathetic toward them. Most of these faiths in most lands, like all religions, have yielded to the tendency, inevitable in this field, to decay; but some are bold enough often to say that the first task of the missionary of the future will be to make men good Buddhists, Confucianists, and even fetich-worshippers or pagans generally, and that only when a veritable renaissance of their inherited beliefs and cults has been achieved will they be ripe for a religion that may be condensed into the simple phrase, "Love and serve God and man." In his treatment of the Hebrew Scriptures and rites, Jesus gave the world the most splendid of all illustrations of how to make an ancient and decadent faith and cult live again and achieve a new dispensation which was only the psychological unfoldment of the forces that lay concealed and hidden in it. The problem of the missionary of the future will be to first become the scholar and apostle of the faith of the people

among whom he lives. He should aim at the revival of all that is best in it, if possible raise up a generation of native reformers and propagandists of it, and then only, when this has been done, his endeavor should be to make it blossom into what is surely the ultimate religion of all mankind—that of love and service. The new dispensations thus evoked will be different in detail, perhaps in some major features, from current interpretations of Christianity. This must be expected. No one in recent years has appealed more strongly to this principle than the late Cuthbert Hall in his remarkable lecture to learned Hindus, in which he invoked them to reanimate their own faith, which he felt certain would result in the development of a new and distinctly Oriental type of Christianity which the world has not yet seen. Religion is far vaster than any single interpretation of it; and all, even its baser manifestations, are based upon psychological principles which, when rightly treated, have great possibilities for enlarging our views of what religion is, means and can do, among races where it is still the main theme of education. The time has come when the abrupt transformations sought by earlier missionary endeavors must be laid aside, and when we must realize that they have accomplished in slight degree what was expected of them. We have a great deal to learn from certain of the great Catholic lines of endeavor in this field.

The general lesson which civilized white men need to learn is a very hard one in this day of mechanical invention, wholesale productivity and commercial expansion; yet, glorious as these things are, they do not begin to represent all the possibilities of the race. We are not the *beati possedentes*. It is possible that already certain tendencies toward decay are manifest. The world has lately been rather startled to realize that, without a single exception, the great nations of Europe and this country show a marked decline in the rate of fertility. There could be no better evidence than this that something is wrong. The test of domestication in animals is whether captivity can be so constituted that they will breed well under its conditions.

Civilization is man's attempt to domesticate himself; and failure in this involves failure in all. The demoralization that has begun with the rapid urbanization of the world, the intense and strenuous life of competition, the fact that with all our hygienic endeavors, we have not yet been able to lower by a single point the mortality of infants during the first year of life, make problems which demand a larger statesmanship than the world has yet evolved to deal with it adequately. Whether the nations that now rule the world will be able to indefinitely wield the accumulated resources of civilization is by no means established. It may be that some stocks now obscure may a few centuries hence take up the torch that falls from our hand and develop other culture types very distinct from ours; and that to them and not to us will be appointed the task of ushering in the kingdom of the superman. This perhaps will serve to roughly indicate the general attitude from which the editors of this JOURNAL regard the duties of the higher to the so-called lower races.